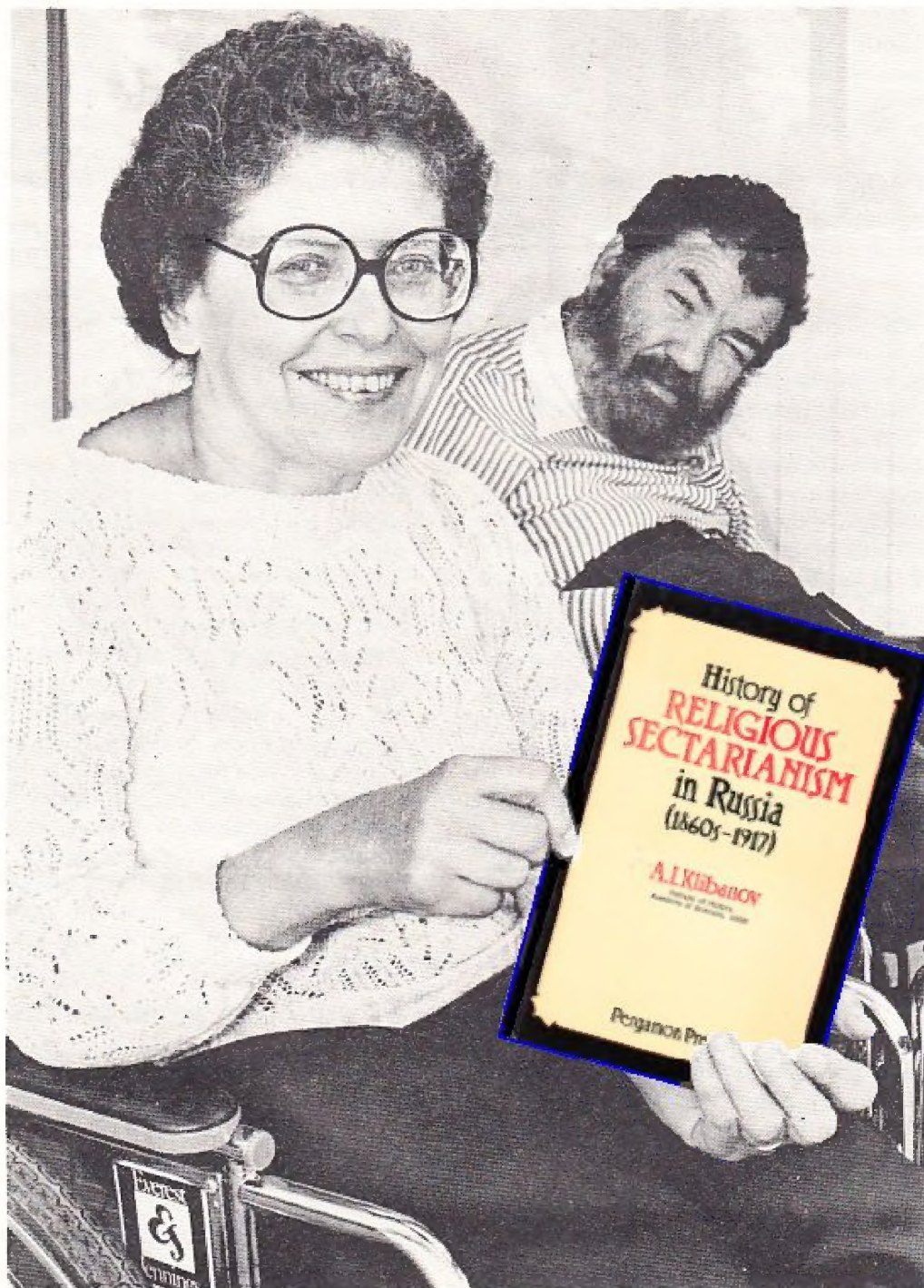


MOLOKAN HISTORY

Just Translated!!



Translator Ethel Dunn with husband Dr. Stephen P. Dunn holding a copy of the Molokan history book.

Questions Molokans Have As

WHAT'S IN THE BOOK?

The book tells about religious groups in 19th century Russia (Molokans, Dukhobors, New Israelites, Khlysty, and Baptists, and all the subgroups that went into these movements). Molokans are Spiritual Christians, and this book is basically about Spiritual Christianity. The rest of the book really tells you how Molokans developed many forms, such as Pryguny, Obshchie, Neo-Molokans, etc.

HOW MANY PAGES? ANY PICTURES, ETC.?

The English version has 450 pages, four maps, and 15 pages of translator's and author's prefaces.

HOW MANY OF THE 450 PAGES ARE ABOUT MOLOKANS?

There's no way you'll understand the Molokan movement in Russia without reading the whole book. There is a 75-page chapter "The Molokan Sect," but another 100 pages about Molokans are scattered throughout the book.

WHO WROTE THIS BOOK?

A.I. Klibanov is a historian who has studied dissenting Russian religious groups for more than 50 years; he is now over 70 years of age. Don't confuse him with **F.V. Livanov**, a 19th-century tsarist official gatherer of statistical information, often of quite sensational character; you've heard of him from references in *Dukh i zizhn'*.

WHY DID KLIBANOV WRITE THIS BOOK?

Klibanov shares some of what I believe, I am fairly sure. He believes that history has certain laws of development, but you need to know what the laws are, and how they operate.

DID THE COMMUNISTS EDIT THE BOOK?

Everyone who writes, whether in the Soviet Union or here in the United States, knows what can be published and what will be published. In that sense, the government edited the book. I myself have some information which Klibanov did not put into the book, but he has done a remarkable job, and he knows that this is only the beginning.

WHERE DID KLIBANOV GET HIS INFORMATION?

Klibanov used unpublished and published sources (newspapers, books, manuscripts, and government reports).

WHY DOES THE SOVIET GOVERNMENT NEED TO KNOW ABOUT THE MOLOKANS?

Klibanov is a scholar, and the government needs information to operate properly (it does not want to be overthrown, and it is to its advantage to know where it has been, so that it can know where it is going, as well as where it is now). The government takes some pride in the level of scholarship of people like Klibanov. Everyone should know, however, that the government is perfectly capable of supporting some activities and repressing others, at one and the same time.

CAN KLIBANOV BE TRUSTED TO REPORT THE TRUTH ABOUT THE MOLOKANS?

Klibanov does have more information on Russian religious groups than anyone else in the world. He is a Marxist, I'm not sure about communist, and he must indeed obey the rules of his state. I believe him to be a dedicated scholar, who has quite accurately reported the data he has found. Whether he has repressed other information, I can't say, because I have learned some details he hasn't mentioned. On the other hand, I know some things even American scholars won't accept.

WHY DOES THE BOOK BEGIN IN 1860? DIDN'T MOLOKANISM BEGIN BEFORE THAT TIME?

This book is actually one of a series. Klibanov has a chapter explaining how Spiritual Christianity or the sectarian movement arose. But this book is a kind of a starting point for study. The 1860s are important because the peasant was freed in 1861, and there was a lot of unrest before that, in which the Spiritual Christians played a very important part. The two chapters on communalists in the 19th century that I'm translating for a new book tell about this in more detail.

WHY SHOULD WE BE CONCERNED WITH OLD MATERIAL?

This is information from the 19th century, but the very first chapter says why it is important for the 20th century. Here you find the "roots" of Molokanism. You can't know where you're going unless you know where you've been.

WHY WAS THE BOOK TRANSLATED?

It deals with one of the most important problems in Russian history--the nature of the peasantry. I wanted Molokans to know something of their own heritage, especially their place in Russian history.

ked About This Book* . . .

IS THE ORIGINAL VERSION AVAILABLE IN RUSSIAN?

The original was published in 1965. The Russian version is probably available in libraries, but the original edition was in only 3000 copies, so it's unlikely that it can be purchased.

HOW DO THE OTHER GROUPS MENTIONED FEEL ABOUT THE BOOK?

I don't know if other groups accept the way that this book is written. Molokans in the Soviet Union were so appreciative of what Klibanov was trying to do that they sat with him and discussed the issues, and he continues to write about them.

DOES THE TRANSLATOR, ETHEL DUNN, SPEAK RUSSIAN?

I'm not bilingual by any means, but I understand about 90% of what is said to me, and I have been translating for many years, with my husband Stephen.

BUT SHE ISN'T A MOLOKAN. HOW CAN SHE DO A GOOD TRANSLATION?

I'm not a Molokan. It isn't necessary to be one to translate well, which I have done, with Stephen's editorial help. I also had help from Klibanov and from a native Russian speaker, but the responsibility for the translation is ours alone.

WHAT ELSE HAS SHE DONE?

Stephen Dunn and I wrote a book called The Peasants of Central Russia, and one in German about cultural change among the peasantry of the European USSR. We translated and edited Introduction to Soviet Ethnography and several hundred articles and comments on the Soviet Union and Molokans.

DID SHE ADD ANYTHING OF HER OWN TO THE BOOK?

Yes, in my preface, I say why I have worked so long to get this book translated into English and published. There are very few editorial notes, and they are marked as such. It is a complete translation, except for a couple of paragraphs in the Russian which were clearly repetitious.

WHY ARE YOU DOING ALL THIS TRANSLATING?

I want Molokans to study Russian history, to know who they are, and then to be better able to decide where they are going. The more you know, the freer you are.

WHY DOES THE BOOK COST SO MUCH?

Publishers like to make a profit, and inflation is widespread. Originally, the publisher wanted to charge \$80.00. I asked that the price be lowered so more Molokans could buy and read it. The book is now listed at any major bookstore for \$49.50. If Molokans want to buy the book directly from the **Highgate Road Social Science Research Station**, they will receive a 20% discount from the list price. Total price to Molokans is \$43.34 which includes 6% California State sales tax, 86¢ postage, and 50¢ packaging. Since the Station is a non-profit corporation, \$39.60 of the total is a legitimate tax deductible donation.

Heritage Club *Dukh-i-zhizniki*

* A group of 30 Molokans were introduced to Ethel Dunn's translation of Molokan history. These are answers to questions which arose from that discussion. We hope that this will also answer most of your questions. If not, write or call.

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October 31, 1982

Dear Molokan Friends:

The book we are offering you took us two years to translate and 15 years to find a publisher. Some people might think 17 years was a long time--even for a labor of love--but we think you are worth it, and that the book will help you to better understand your heritage.

Our next project is to translate three chapters from A.I. Klibanov's latest books. The three chapters tell more about the history of Molokans and Dukhobors, and we will call it SPIRITUAL CHRISTIAN COMMUNALISTS IN RUSSIA IN 19TH CENTURY RUSSIA. This book will be about 350 pages long, and publishers we have spoken to about it are waiting to see how many Molokans buy A. I. Klibanov's HISTORY OF RELIGIOUS SECTARIANISM IN RUSSIA, which Pergamon Press has just published at \$49.50.

The Dunns died before completing their next project.

Please help us by sending comments, suggestions, and book orders to us. The Highgate Road Social Science Research Station wants to help you in any way it can, and so do we, because the Station is in our home. We have a large library with many books about Molokans--probably as much or more than some university libraries. If we don't know the answer to your questions, we know where to find it. That's our job. I have a Master's degree in Russian history, and a Certificate from the Russian Institute at Columbia University. Stephen has a Ph.D. in anthropology from Columbia University, and we have worked together ever since our marriage 26 years ago.

We invite you to call, write, or visit. We are always open to you.

Yours,

Ethel Dunn

Ethel Dunn

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